

meditation. For instance, the second (**medium-big**) type of mundane innate afflictions of any of the eight levels are irrevocably removed at the latest by their direct antidote, the second (**medium-small**) uninterrupted path of the path of meditation (which necessarily eliminates the second type of *supramundane* innate afflictions). Yet it is also possible that these mundane innate afflictions were irrevocably eliminated by the preceding first (**small-small**) uninterrupted path of the path of meditation. In other words, *supramundane* uninterrupted paths that can serve as the direct antidote to the second (**medium-big**) type of mundane innate afflictions are the first (**small-small**) uninterrupted path and the second (**medium-small**) uninterrupted path of the path of meditation, of which the latter definitely eliminates those mundane afflictions unless they were already eliminated by the former uninterrupted path.

Likewise, the third type of (**small-big**) mundane innate afflictions of any of the nine levels are irrevocably removed at the latest by their direct antidote, the third type (**big-small**) uninterrupted path of the path of meditation (which necessarily eliminates the third type of *supramundane* innate afflictions). But it is also possible that these mundane innate afflictions were irrevocably eliminated by the preceding first (**small-small**) or second (**medium-small**) uninterrupted paths of the path of meditation. This means that uninterrupted paths that can serve as the direct antidote to the third type of (**small-big**) mundane innate afflictions of any of the eight levels are the first (**small-small**) uninterrupted path, the second (**medium-small**) uninterrupted path, and the third (**big-small**) uninterrupted path, of which the latter definitely eliminates those mundane afflictions unless they were already eliminated by one of the two former uninterrupted paths.

The same applies to the remaining six types of mundane innate afflictions. Yet with the increasing subtlety of these mundane afflictions, there are also a growing number of uninterrupted paths that can serve as their direct antidotes. Therefore, even though the ninth type of (**small-small**) mundane innate afflictions of any of the eight levels are irrevocably removed at the latest by their direct antidote, the ninth (**big-big**) uninterrupted path of the path of meditation, it is also possible that they were irrevocably removed by any of the preceding uninterrupted paths of the paths of meditation (namely the first, second, third, fourth, fifth, sixth, seventh, or eighth uninterrupted path of the path of meditation, i.e. the **small-small**, **medium-small**, **big-small**, **small-medium**, **medium-medium**, **big-medium**, **small-big**, or **medium-big** uninterrupted path of the path of meditation).

The only exceptions are the first type of (**big-big**) mundane innate afflictions of any of the eight levels. They are necessarily irrevocably removed by the first (**small-small**) uninterrupted path (which also irrevocably eliminates the first type of (**big-big**) *supramundane* innate afflictions) because there are no preceding *supramundane* uninterrupted paths of the path of meditation. [See Charts 5 and 8]

This completes the explanation of the way in which mundane and *supramundane* uninterrupted paths eliminate innate afflictions.

Next comes a presentation of the four results.

### The four results

Panchen Sonam Drakpa explains in his *General Meaning*:

"The reason for positing four results of the method of trainees-in-virtue is that the main obstacles that prevent the attainment of the result of the ultimate trainees-in-virtue, foe-destroyers, are afflictive obstructions. Of the two kinds of afflictive obstructions - (1) afflictions that are objects of elimination of the path of seeing and (2) afflictions that are the objects of elimination of the path of meditation - the result of stream-enterer is postulated from the perspective of having eliminated the first kind (afflictions that are the objects of elimination of the path of seeing, i.e. intellectually acquired afflictions/the three fetters). Of the two kinds of afflictions that are the objects of elimination of the path of meditation - (1) afflictions of the Desire Realm that are the objects of elimination of the path of meditation, and (2) afflictions of the Higher Realms that are the objects of elimination of the path of meditation - the result of once-returner is postulated from the perspective of having eliminated the majority of the first kind (i.e. **big-big**, **medium-big**, **small-big**, **big-medium**, **medium-medium**, and **small medium**/the first six of the nine types of mundane afflictions of the Desire Realm that are the objects of elimination of the path of meditation). The result of non-returner is postulated from the perspective of having eliminated all of the first kind (i.e. the nine types of

mundane afflictions of the Desire Realm that are the objects of elimination of the path of meditation). And the result of foe-destroyer is postulated from the perspective of having eliminated afflictions of the Higher Realm that are the objects of elimination of the path of meditation.

The reason for not subdividing the afflictions of the Higher Realm that are the objects of elimination of the path of meditation, while subdividing the afflictions of the Desire Realm that are objects of elimination of the path of meditation, is that in comparison with the afflictions of the Higher Realms, afflictions of the Desire Realm are greater in number and constitute greater flaws. Hence the result of once-returner is postulated from the perspective of having eliminated the majority of [mundane] afflictions of the Desire Realm that are objects of elimination of the path of meditation, whereas the result of non-returner is postulated from the perspective of having eliminated all [mundane] afflictions of the Desire Realm that are objects of elimination of the path of meditation."

At the beginning of his explanation Panchen Sonam Drakpa speaks of 'the four results of methods of trainees-in-virtue'.

Here *methods of trainees-in-virtue* (*dge sbyong gi tshul*: *dge sbyong* = trainee in virtue, virtuous training, virtuous endeavor, *gi* = genitive, *tshul* = method, manner) refer to uninterrupted paths. Uninterrupted paths are methods of trainees-in-virtue because they are methods or means that lead to the ultimate trainees-in-virtue: foe-destroyers. In general, results of uninterrupted paths are twofold: (1) cessations and (2) paths of release.

Cessations (which are obtained in dependence on uninterrupted paths) are results of uninterrupted paths because they are nominal results of methods of uninterrupted paths. In other words, even though cessations are not results because they are not impermanent, they are *nominal* results of uninterrupted paths because they are obtained in dependence on such paths.

Paths of release are also results of uninterrupted paths because they are uninterrupted paths' results by way of being in concordance with their causes. Paths of release are in concordance with their causes - uninterrupted paths - because like uninterrupted paths they directly realize emptiness.

In short, uninterrupted paths, such as uninterrupted paths of the path of seeing or *Uninterrupted Paths at the End of the Continuum*, are methods of trainees-in-virtue, while cessations and paths of release are results of those uninterrupted paths.

This explanation is according to Asanga's *Abhidharmasamucchaya*.

The results of methods of trainees-in-virtue (i.e. cessations and paths of release) can also be categorized into four results:

- 1) Result of stream-enterer
- 2) Result of once-returner
- 3) Result of non-returner
- 4) Result of foe-destroyer

### ***Result of stream-enterer***

The result of stream-enterer is attained when Hinayana Aryas achieve the irrevocable cessation of the three fetters (i.e. intellectually acquired afflictive obstructions / the objects of elimination of the Hinayana path of seeing) without prior to reaching the Hinayana path of seeing, having temporarily eliminated the sixth type of *mundane* innate afflictions that pertain to the Desire Realm (i.e. small-medium *mundane* innate afflictions that pertain to the Desire Realm). Therefore, Hinayana Aryas newly become stream enterers the moment they attain the irrevocable elimination of intellectually acquired afflictive obstructions without, prior to reaching the Hinayana path of seeing, having temporarily eliminated the sixth type of *mundane* innate afflictions that pertain to the Desire Realm. They remain stream enterers for as long as they do not attain any of the higher results, such as the result of once-returner.

Thus, the characteristics of stream-enterers are the following:

- (1) They are Hinayana Aryas
- (2) They did not temporarily eliminate the sixth type of mundane innate afflictions *before* they reached the Hinayana path of seeing